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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

FEBRUARY, 1840.

No. 2.

PROCEEDINGS.

DOMESTIC COMMITTEE.

January 6, 1840.—Stated Meeting.—The Rev. Dr. Whittingham was called to the Chair.

The Secretary and General Agent reported his correspondence, and that he had removed the records, papers, &c., belonging to the Committee, into the new office, 281 Broadway.

On the report of the Committee on Northern Missions, the Rev. Benjamin Eaton, of Missouri, was appointed a missionary within Bishop Kemper's jurisdiction; the resignation of the Rev. Benjamin Hutchins was accepted; gratuities were appropriated to two missionaries within Bishop Kemper's mission; and resolutions were adopted fixing the salaries of the Rev. B. Eaton, as missionary at Mineral Point, Wisconsin; the Rev. Isaac Smith, as Missionary at St. Charles, Missouri; the Rev. James Young, as missionary at Quincy; the Rev. James De Pui, as missionary at Galena; and the Rev. William Douglass, as missionary at Alton, Illinois.

On the report of the Committee on Southern Missions, the resignation of the Rev. J. F. Fish, as a missionary, was accepted.

A Joint Committee, which had been appointed concurrently by the two Committees of the Board to procure suitable rooms for their use, reported that they had engaged a suite of rooms on the second story of the new granite buildings, corner of Chambers-street and Broadway, entrance 281 Broadway, convenient for the purposes of both Committees, at an annual expense not greater than has been heretofore paid.

Thirty-five communications were laid before the Committee.

January 20.—Stated Meeting.—The Rev. Mr. Jones was called to the Chair.

The Secretary and General Agent reported the writing of sixty letters and the subjects to which they related.

On the report of the Committee on Northern Missions, a salary was appropriated to the Rev. Charles Prindle, as missionary at Terre Haute, Indiana; and the resignation of the Rev. D. V. M. Johnson, as a missionary, was accepted.

On the report of the Committee on Southern Missions, the Rev. Wm. Mitchell was recognized as a missionary within Bishop Polk's jurisdiction, and a salary appropriated to him, as missionary at Pine Bluff, Arkansas; the Rev. H. R. Peters, of New-York, was appointed a missionary within Bishop Polk's jurisdiction, and a salary appropriated to him, as missionary at Jackson, Mississippi; a salary was appropriated to the Rev. J. E. Sawyer, as missionary at Greensboro', Alabama; and the resignation of the Rev. G. R. Hays, as a missionary, was accepted.

Forty-four communications were laid before the Committee.

It having been stated that the fourth quarterly payment of the pledge of \$5000 to the two Committees, for 1839, given by the Society in Grace Church, Philadelphia, for the Promotion of Christianity, had been paid; on motion,

Resolved, That (the Foreign Committee concurring,) the two Secretaries address a joint letter to the Rev. Wm. Suddards, as President of the Society in Grace Church, Philadelphia, for the Promotion of Christianity, expressing the thanks of the Committees for this generous pledge, given at a period when there was peculiar need of aid, and promptly redeemed, notwithstanding the pecuniary difficulties of the country.

FOREIGN COMMITTEE.

January 7, 1840.—Stated Meeting.—Rev. Dr. Eastburn in the Chair. The Committee approved the proposal for removing, at an early date, to the new granite buildings, 281 Broadway, near Chambers-street. A Committee was appointed to carry the same into effect.

A form of bequest for the guidance of benevolent persons desirous of aiding the cause of Missions, by legacy, was reported, and ordered to be published in concert with the Domestic Committee.

A further donation of \$100, from the Rev. E. M. P. Wells, was reported for a mission to Palestine, the donor wishing his gifts to accumulate, until the Church shall be induced to undertake a mission to that land. The amount for this object already received is \$500.

The Rev. Mr. Southgate, it was stated, would remain in New-York for some weeks, superintending the publication of his work; and would be ready to comply with the requests of several of the Rectors, in laying before their respective congregations the claims of the Eastern Churches, and of Foreign Missions generally.

January 21.—Stated Meeting.—Rev. Dr. Milnor in the Chair. The Rev. Joshua Smith, of the diocese of Virginia, was appointed to the West African Mission. Arrangements were made for the departure of Mr. S. with the Rev. Mr. Minor, from Norfolk.

A communication was reported, from the sub-committee, recommending a mission to the Jacobite or Syrian Christians of Mesopotamia. This communication contains some of the results of the Rev. Mr. Southgate's researches in that part of his tour;

the subject to be more fully developed in his work. The communication was ordered to be published previous to early action on the part of the Committee.

The Committee concurred in a joint letter of thanks to the Society in Grace Church, Philadelphia, for their donation of \$5000.

CORRESPONDENCE.

DOMESTIC.

TENNESSEE.

FROM THE REV. P. W. ALSTON, MISSIONARY AT MEMPHIS.

Memphis, Oct. 27, 1839.

In expectation of a visit from the Bishop of the Diocese, which might develop positive indications of the progress of the Church at this station, the usual report has been deferred to this date, the delay thus caused having proved longer than was at first anticipated. The following are the offices performed since July 1st:—Baptisms, adult, at Memphis 2, at Randolph 1—3; children, at Memphis 2, at Randolph 2, at Covington 6—10; colored, at Memphis 3, at Big Creek 3—6; total 19. The whole number since February 23d, the date of my connexion with the station, has been twenty-six. A better understanding of parental obligation on this subject begins to prevail; and the interest, it is hoped, will lead to farther results. The need of light, you may conceive from the statement which is warranted by my observation, as far as it extends,—that the greater portion, the mass, of the adult population in this region of our country, have never received this rite from any hands, and are in this respect in a state entirely unchristianized. Out of the Church, the ordinance is generally disparaged, (except by anti-pædo-baptists,) on the ground that when what they call “regeneration” has not taken place, it is improper; and that for those who are “regenerated” it is useless. Being regarded simply as a positive institution, without any known efficacy or object, the rite has fallen by a natural consequence into comparative desuetude. Marriages—at Memphis 3, at Big Creek, 1; making the whole number performed since I took charge of the station, five. Funerals since July 1st, five; whole number, seven. Confirmed, (on the 19th of the month,) seven, of whom one was already a communicant, and another resides at a distance. Several others, there is reason to hope, will be presented for the ordinance, if the Bishop returns to this place on his route homeward. The present number of communicants is eighteen, ten having been added, and two removed, during a period of eight months, in which (being in deacon’s orders, and too remote from the nearest brethren to procure their aid,) I have been able to spread the Lord’s table only twice: the opportunity being furnished on those occasions by the presence of the Bishop. This disadvantage, I trust, will be speedily relieved.

The congregations continue full. Besides the routine of services here, I have preached once at Randolph, at Covington,

and at La Grange, being absent from the station on one Sunday, devoted to the second place mentioned.

In the view of what has passed, and what may reasonably be anticipated, we have strong grounds for encouragement and thankfulness. The general sentiment of the community in regard to the Church, has undergone a favorable change, still increasing under the operation of the only process by which adverse prejudices can be reached, and without which, indeed, they are necessarily flattered and fostered: I mean the honest exposure and open maintenance of Catholic doctrine and principles. On the other hand we are not without circumstances to depress us: the parish is seriously encumbered with debt, small in itself, but formidable to our feeble resources. A more serious evil is the immediate departure of much valued friends, and the removal of several others of our few Church families to a distance of from eight to fifteen miles, insomuch that the larger moiety of the Church-people will be lost to the place, though still considered as belonging to the congregation. The transient and locomotive character of the population is a great embarrassment to us frontier laborers. It requires no small gathering to counterbalance the usual ratio of dispersion; and even while the minister enjoys the consciousness that the work prospers in his hands, it may be his lot to see it actually diminishing under his eyes, under a process which is beyond the sphere of his effort, and which he can only behold and lament.

A number of Episcopal families will form a neighborhood on the border of Mississippi; and within the line of this State they intend to erect a house of worship, under the name of Seabury Chapel, to be connected with this parish as Ravenscroft chapel is with Randolph.

ILLINOIS.

FROM THE REV. J. L. DARROW, MISSIONARY AT COLLINSVILLE, &c.
Edwardsville, Nov. 1, 1839.

After several delays, and one or two narrow escapes, I reached home about the middle of August, since which time I have been regularly officiating at my station, dividing my time as heretofore, except one Sunday, when the weather was so inclement as to prevent the people from assembling, and one Sunday when I was attending the sick bed of a dear brother, whom I have since been called to bury. The attendance on divine service has usually been encouraging. Our friends were very much pleased and encouraged by the liberality of our Eastern brethren; and we are now taking efficient steps toward the erection of the church here at Edwardsville, for which a contract has already been made. A considerable part of the lumber is on the ground, and the workmen are at work in getting out the frame. I have had my time so occupied, till recently, in making arrangements for the erection of the church here, as to leave me little time to devote to Collinsville. For several weeks, my brother, to whose death I have alluded, required so much of my attention and

filled my mind with so much anxiety as still farther to prevent very efficient steps to be taken toward the erection of the church at Collinsville: still, a considerable part of the lumber has been procured, and something done toward circulating our subscription. I design within a few days to complete its circulation, and to have the contract let as soon as possible. The plan adopted at Edwardsville, is to have the church twenty-five feet by forty, sixteen feet high between the floor and ceiling, with an end gallery six feet wide, and a belfry eight feet square by twelve in height. The whole cost is expected to be in the neighborhood of \$1800 when completed and painted, and including the lot, which cost \$100. It is designed to circulate our subscription here still further, but if the house is completed as designed, some further aid will, it is probable, yet be necessary. The plan of the church at Collinsville is not yet fixed on, but we shall, as far as our means will admit, adopt the same as at Edwardsville. Since my return, two infants have been baptized and one person confirmed, at the visitation of Bp. Chase.

FROM THE REV. JAMES YOUNG, MISSIONARY AT QUINCY.

Quincy, Dec. 2, 1838.

Since my last report one venerable diocesan has visited this parish, and preached for us three times, confirmed three persons, and administered the Lord's Supper. I accompanied him to Mendon, and, in consequence of the Rev. Mr. Sellwood's illness, assisted in the services at the consecration of the neat little church erected there the past season. During my stay there, I preached once. Since that occasion, I have officiated as usual for my own congregation; except one Sunday which I spent in Mendon, at Mr. Sellwood's request; at which visit I officiated four times. I have administered the Lord's Supper three times; and officiated at one marriage and two funerals.

Our Sunday School is in a flourishing condition; constantly increasing in number and interest; and beyond all doubt it is, by God's blessing, effecting great good for the little ones of the fold. It is under my own supervision to a great extent, and is, in my esteem, under God, the hope of the parish.

MISSOURI.

FROM THE REV. ISAAC SMITH, MISSIONARY AT ST. CHARLES.

St. Charles, Dec. 18, 1839.

Through the protection and direction of our gracious God, I arrived at St. Louis the 30th of October; and by the invitation and advice of Bishop Kemper, I continued there until Tuesday of the next week. Having enjoyed the privilege of worshipping in the new and elegant church, and receiving the communion from the hands of the Bishop, with several of my clerical brethren, and of hearing the Bishop; and of preaching myself in the evening—the Bishop assigned me to this station. I arrived here on the 6th of November, and was kindly received by the friends of the Church.

St. Charles is situated on the west bank of the Missouri river, and has for a few years been growing in importance. The best time for building up the Church seems to have passed. Until our beloved Missionary Bishop came to this place, an Episcopal clergyman had hardly been seen, and a sermon had not been heard. Soon after his arrival, the Rev. Mr. Fitch came here as a Missionary, and continued for a few months. During his stay here, he gathered quite a large congregation, and took measures to build a church; and about a thousand dollars were subscribed towards the building. The congregation has, since he left, dwindled. Some have died, some have removed, and several have joined other denominations.

I have now been here six Sundays, and have had service twice every Sunday but one, when the weather was so inclement, that it was thought advisable not to hold an evening service.

The congregation is small, but attentive; and there seems to be a growing interest in favor of the Church; which I trust, by time and opportunity, attended by the Divine blessing, will continue to increase.

On the 1st of December, a Sunday School was organized; ten scholars and four teachers being present. Since, the school has increased to 27. The books of the General Protestant Episcopal Sunday School Union are used, both for instruction, and for opening and closing the school. I superintend it; and Mrs. Smith with two other ladies, and two gentlemen, act as teachers. We are yet without a library, but hope that by the friends of the Church this difficulty will soon be removed.

Mrs. ———, a lady from Boston, teacher of a female seminary, and a member of the Church, kindly offered the room used for her seminary, for service on Sunday, and for the Sunday School. We feel very much the necessity of a church. And will not some of our dear friends in the East, who experience the blessing of a convenient place for worship, do something for us?

There are at present but six communicants, and about seven families in the place, and four or five families about five miles in the country, who attend and profess themselves favorable to the Church.

The thousand dollars on subscription, mentioned above, cannot much of it be realized, as there have been so many failures, removals and deaths.

IOWA.

FROM THE REV. E. G. GEAR, MISSIONARY AT FORT SNELLING.*

Fort Snelling, July 27, 1839.

This Fort is situated at the head of the navigation of the Mississippi, on the point of land formed by its junction with the St. Peter, and surrounded by one of the most beautiful and

* This letter is only recently received.—Ed.

romantic countries that can be imagined. The whole number of souls inside of the walls, including the officers and their families, will not fall much short of two hundred, and as many more are expected to join this fall. The American Fur Company's establishment, and two or three other families, together with a few French and half-breeds, constitute, or rather embrace all the civilized population in the neighborhood. We have been received and treated here, with the greatest kindness; and the prospect of usefulness is better than I had reason to expect. The officers and their families, many of the soldiers, and a considerable proportion of those without the Fort, attend divine service regularly; and the responses, though at first feeble and indistinct, are made with much solemnity and propriety. I mention this, as an evidence, at least, of outward respect for religion and the institutions of the Church, if nothing more. Our place of worship is at present extremely inconvenient, but it is the best that can be procured. It is the intention of the commanding officer to build a neat and commodious chapel next summer. This would have been done this season, were not all the masons and carpenters employed in building new quarters, preparatory to the accommodation of new troops that are expected. I have not, as yet, administered the Holy Communion; and there are no communicants among these people, independent of my own family. I have married one couple. And there are several children that will soon receive baptism.

The Indians in this vicinity are very numerous, and have attracted a good deal of my attention. They belong to the Dacotæ or Sioux division; and I think I may, with safety, pronounce them the most miserable and degraded of that race. There are three or four missionary establishments within a short distance from the garrison, under the direction of the Methodists, Presbyterians, and Swiss Protestants; but from what I can learn, little good has as yet been effected—though they have been in operation for several years. These Indians are a wandering race, and subsist principally upon the chase. This is one obstacle in the way of their civilization; and another is the impossibility of communicating any valuable instruction to them, on account of the difficulty of acquiring their language, and the want of proper interpreters. The Sioux and the Chippeways, who are north and east of us, are at war; and there has recently been a great slaughter of the Chippeways and the Sioux, within a few miles of us. Nearly two hundred are supposed to have been killed on both sides. The Sioux returned to this place with the scalps of their enemies, and commenced the horrid drama peculiar on these occasions. But I will not wound your feelings, by a description of it at this time.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, Dec. 11, 1839.

I have continued to officiate on Sundays as often as the state of

my health and the arrangements in respect to a place of worship would permit. We have been, in a measure, dependent upon the Methodists for a place of worship; consequently, I have had to give way to their preachers nearly a third part of the time during the last quarter. This difficulty, however, will soon be obviated, for we have at length succeeded in obtaining a room for our own exclusive use which will in a few days be put in a suitable state for occupancy as a place of worship, for which we pay ten dollars per month. Those who are unacquainted with the West, can form no adequate idea of the very great embarrassments, which we often experience for the want of suitable places for public worship, or the utter impossibility of procuring such places.

The great pecuniary difficulties and embarrassments of the country and of the times, will have the effect to change all our plans, in regard to building a church for the present; at least, I fear that such will be the case. There is, however, no disposition to relinquish the plan; but we are making provision for the completion of it, as soon as circumstances will permit.

There is no diminution of interest in the subject of the Episcopal Church; but on the other hand, I think, an increasing interest in it. The Church and its institutions are very generally respected by the community at large. Had we a house of worship, I have but little doubt, that there are people enough in the place, who would give a decided preference to the Church, to fill it; but a considerable portion of these were not originally Episcopalians.

I mention these things, as evidence, to the Committee, that their liberality is not bestowed in vain. It must, however, be expected, that the pecuniary difficulties of the times will greatly retard our progress. The same, I suppose, to be true, in regard to many other places.

The official acts, beside those of public worship, during the last quarter, have been to attend three funerals.

WISCONSIN.

FROM THE REV. W. PHILO, MISSIONARY AT MADISON.

Madison, Dec. 12, 1839.

In my last report, I informed the Committee, that I had just returned to my station with my family. I found the house unfinished, which I expected to occupy; and although several new dwellings have this fall been built, yet the increase in the number of families in our town, makes it somewhat difficult obtaining house room. We could not rent a dwelling, short of fifteen or twenty dollars per month. Under the advice of my friends, therefore, I purchased a house and lot for six hundred dollars. The house is a comfortable dwelling, and the lot has been one year under cultivation.

A lot for a church has been selected, as near the public square as one could be obtained; and it will be secured to the Church as soon as a title can be obtained.

I have held services for two or three Sundays in a private house, in consequence of some improvements in the Capitol; but a resolution passed, a few days since, in the Legislature, directing that their hall should be in readiness for service every Lord's day, during the session.

I do not, during the session, go to Jefferson; for it is proper that I should be here every Lord's day. I have, since my last report, preached twice at the Blue Mounds—officiating in a private dwelling. In that settlement are ten families and some miners: no Episcopalians. There is a large field around me for cultivation; but the places are so remote, that I find it difficult to get to them.

It grieves me much, to have so many of my congregation stand up or kneel like dumb people; for having no prayer books, they cannot join in the services with their voices, though they may with their hearts. And it grieves me more, when any apply for a prayer book and I have none to give. If books could be sent, I am sure that some would be both able and willing to pay for them, and to others they might be given; so that all could be provided, and the avails, if any, returned to the Prayer Book Society.

In this western country there are a great many incidents which tend to counteract the benign influence of a preached gospel; and a vast multitude of worldly occurrences which are calculated to discourage the faithful missionary, and much demoralizing influence against which he has to contend. I am sorry to say, that I have not yet seen much fruit of my labor, though friends to the Church have certainly been gained. And others, who spent the Lord's day at the inns, or in gaming, or some other unhallowed way, are now often at divine worship. My prayer, with the prophet, is, "O Lord, revive thy work."

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, Dec. 30, 1839.

In reporting the state of my parish, I have but few alterations to notice. Two families have removed into the country; and two have been added by removal. Two communicants have removed, and one died, and the same number have come into the place. There have been no baptisms the last quarter. I have attended three weddings, and one funeral—and administered the Communion three times. I have officiated at the court-house twice on each Sunday, and it affords me pleasure to say, to an increasing congregation. More persons attend Church; and my former hearers attend more regularly. The Church appears gradually, but constantly gaining in respect and influence over the people; and those who feel an interest in her welfare, are much gratified, with our present prospects. We

had service and communion on Christmas day, and service on the eve of that day. I do not recollect, that I ever addressed a more respectable and attentive congregation, or one which appeared more pleased and interested in the services. The room was handsomely decorated and illuminated; the singing good, and every one seemed to enjoy the festival. And it is hoped, that the good will of heaven to man, which we commemorated, has produced in our minds a just estimation of the mercies of redemption.

The use of a school room, for evening lectures, has been procured, on the west side of the river; and I have lectured there six, of the last eight, Sunday evenings. Few of those who attend these lectures, are accustomed to attend our regular services, and probably the greater part would never find the way to them, without some attention. The number of hearers is constantly increasing, and the prospect of doing good, favorable. It is intended to continue these lectures regularly for the present.

I have also visited Prairieville, 17 miles from this, three times, and preached on evenings of week days. The population are mostly farmers, and consequently much scattered; and cannot be collected in the evening, unless it be moonlight. I can, therefore, go but once a month, and that near the full moon. It is a beautiful country—owned and settled by an intelligent and industrious people. There is a large flouring mill and store in progress of completion, and a saw mill in operation; around which a village has been recently laid out, that I think will in a few years become a place of importance; and I have no doubt that, if attended to, it will become a good parish. Perhaps my monthly visits, which I intend to continue, will answer for the present, although it is desirable that they should soon have some Sunday services. On my first visit in October, I found but two families who felt any interest in having the Church introduced, and the man belonging to one of these was absent. The congregation was small, and we were unable to use the liturgy—and altogether, the prospect was far from flattering. At my visit in November, I found more Episcopalians; a better congregation—and we used the regular evening service. At my visit in December, I found six families of Episcopalians, and a number favorably disposed towards the Church; had a full house; the responses as good as could be expected, from the small number of prayer books which could be found. We are very much in want of Prayer Books; and, unfortunately, a box containing a supply, from the Female Protestant Episcopal Prayer Book Society of Pennsylvania, directed to me, has been landed at Detroit, and will be detained there until navigation opens in the Spring; and there is not a copy for sale in this part of the Territory. I have therefore, sent to Chicago, by stage, for a few, to relieve the pressing necessity, not to supply it.

INDIANA.

FROM THE REV. ASHBEL STEELE, MISSIONARY AT NEW ALBANY.

New Albany, Dec. 26, 1839.

My regular services, during the present quarter, have been, in the church, three in each week—on each Sunday morning and evening, and on each Wednesday evening. Each Sunday afternoon is devoted to the Sunday school, which, at the present time, consists of nine teachers and fifty scholars.

Since the consecration of our church edifice, our number of attendants upon public worship, and the preaching of the Word, has increased gradually, though slowly. We feel the loss, by removal, of some of our most valuable members; yet we hope for accessions to fill the vacancy; and we pray that the Spirit of God may “revive his work” in this place, and that multitudes here may be “added to his Church” of “such as shall be saved.” Then would the many opposing obstacles be overcome, prejudices be removed, the fruits of faith manifested, and the name of God glorified.

We have indeed reason to bless God for past favors, and to trust his love and mercy for a blessing upon our future efforts. For myself, I need faith and patience, for my situation is often distressing.

There have been, during the quarter, two baptisms of children, one new communicant added, two burials, and one marriage.

FROM THE REV. J. B. BRITTON, MISSIONARY AT INDIANAPOLIS.

Indianapolis, Dec. 26, 1839.

During the quarter just concluding I have confined my services entirely to my station, and with the exception of a single Sunday, when I was kept at home, by a third attack of fever, have maintained the regular services of the Lord’s day and the week, officiating twice on the former and once during the latter, except in the week preceding the monthly communion, when I have an additional service. No special increase has taken place in my congregation, except that whilst the Legislature is in session, a number of the members are found in more or less frequent attendance. The Rev. Mr. Prindle, of Terre Haute, spent a Sunday with me on his way to his station, and preached; and again, by my special request, came to my help, for the Christmas services. The attendance on these services was not as large as I hoped for; but when it is taken into consideration that the festival, which, as Churchmen, we regard so highly for its spiritual associations, was never noticed at all in a religious way until the Church was established here, we ought not, perhaps, to expect a large attendance. We had the church, as the place of God’s sanctuary should be on such occasions, beautified with evergreens; from which, on Christmas eve, I took occasion to observe, that though outward demonstrations of regard to Christ were acceptable, since the offerings of the magi at Beth-

lehem are noticed with approbation, and also the alabaster box of precious ointment; yet that the offerings of praise and thankfulness were peculiarly acceptable, and that these could alone make the others valuable. I regret to have to report no specially interesting facts in regard to the Christmas services; yet we may hope that the word preached, when sent forth on wings of earnest prayer, may not be without fruit. I trust I have some seeking after Christ; for I have, besides my communicants, some most constant and attentive hearers; yea, some, more interested and conscientious, at least in their attendance on God's house, than several upon whom rest the very solemn obligations of partakers of the Holy Supper of the Lord. I had a good attendance on Thanksgiving day, November 28th, and a thank-offering of \$32 was made for fencing our church lot. Our ladies have just had a sale, for the purpose of procuring a bell, but such is the pressure of the times—always first felt in regard to objects of benevolence, when there it should be last felt—that we did not realize enough to effect our object; but yet hope to make it up. My Sunday Schools are more encouraging; we have here about fourteen regular teachers, and upwards of forty children, in regular attendance; and the school in the suburbs is still interesting. I have the pleasure of reporting for the quarter, 3 baptisms, one of them an adult; and 4 added to the communion; but the sorrow of adding, that 3 have withdrawn, though not from the congregation, and one removed. I have had but one funeral, and that not from my own congregation. My own health, as well as that of my wife, has scarcely ever been better than now. We feel no apprehension yet of being driven from our post for want of sufficient sympathy, and could record many marks of attachment from a beloved people; and it is my heart's desire and prayer to God that I may be instrumental in the conversion and sanctification of my beloved little flock.

Can you not send pastors for our generous West? A member of the Legislature, from Logansport, wished me to say, they much wanted the Episcopal Church in that place. A beautiful lot is offered there, on the condition that a church is put up in two years.

FROM THE REV. T. C. PITKIN, MISSIONARY AT LAWRENCEBURGH.
Lawrenceburgh, Dec. 30, 1830.

In presenting my first report, I do it with sincere and heartfelt gratitude to Almighty God for his grace which has sustained me to this time.

I reached this station on the 28th of October, and have officiated here nineteen times, and in the neighboring towns of Wilmington and Aurora three times. We have labored under great disadvantages in not having a convenient room in which to hold our services. We hope, however, in two or three weeks to get ready a very convenient room, which we have procured. When this is done I intend commencing a Sunday School and a

regular evening lecture. The prospects here are sufficiently favorable to induce us to believe that, by the blessing of God upon our labors, the Church may finally be planted here. Communicants, 3. One has been added since my arrival.

FROM THE REV. B. B. KILLIKELLY, MISSIONARY AT VINCENNES.

Vincennes, Dec. 31, 1839.

In pursuance of my appointment as missionary to Vincennes, Indiana, I beg to report that I reached my station on the 1st of October last. On the Sunday following (Oct. 6th) I held morning and evening service in the Methodist meeting-house. The next evening, at a meeting of persons friendly to the Episcopal Church, a vestry was elected and a parish organized, under the title of St. James' Church; a title selected by General Harrison on presenting the Episcopalians of Vincennes with a lot whereon to build a church. The site of the lot being deemed ineligible, we are negotiating the purchase of another lot more advantageously situated. On the 13th of October I had the use of the Presbyterian Church, when divine service was twice celebrated, and a Sunday School organized. The trustees of the borough having kindly granted the use, on Sundays, of a large room in the town hall; and, it being neatly fitted up at the expense of the vestry, I commenced, on the 10th of November, regularly to celebrate the morning and evening service of the Church, and am happy to say that the services have been generally well attended. Indeed I have great cause to be thankful for the friendly reception I have met with from all classes of the community, and for the encouraging prospect that is opening upon me. This is truly an important point for the establishment of our Church; but here, as elsewhere, we have reason to weep over the supineness that in early times permitted others to occupy where the Protestant Episcopal Church, following her baptized and professing children, should have been, and would have been, as "the shadow of a great rock in a weary land." We find, almost every where in the West, that many of those who are as pillars in other denominations, were, if I may be allowed the expression, cradled in our Church. It is the case in Vincennes; but I trust that ere long we shall have a door to open to those of our household of faith who are hitherward directed.

I have been unable to hold any other meeting during the week than one for improvement in sacred music, not having a convenient place to meet in. Those who assemble for this purpose are invited from house to house. A few of the ladies of Vincennes have formed a sewing circle for the purpose of procuring an organ for the use of our congregation.

On the first Sunday in Advent I administered the communion to eight persons of the congregation, four of whom were new members, and at evening service had the sincere gratification of baptizing five interesting young ladies and one young gentle-

man ; all of them, with the exception of one young lady, members of the Sunday School. We have to encounter much prejudice and difficulties ; but still, I trust, our course will continue to be onward. Owing to severe illness I have only held twenty-two public services during this quarter. I have baptized six adults and six children, and married one couple.

FROM THE REV. CHARLES PRINDLE, MISSIONARY AT TERRE HAUTE.
Terre Haute, Jan. 1, 1840.

I left New-York the 8th of October, and as it was not my intention to hurry immediately to my station, I did not arrive at this place till the 5th of November. I reached Indianapolis, however, the 28th of October, where I spent some days with the Rev. Mr. Britton, through whose influence I received such information in regard to Terre Haute, and such letters of introduction to people here, as made my stay there profitable, and my acquaintance here easy and agreeable. I find Terre Haute pleasantly situated, containing a population of about three thousand. There are here a Congregational, a Methodist, and a Roman Church. Yet it may be safely asserted that not more than one third of the people are in the habit of attending any place of worship. The first Sunday after my arrival I held service in the Congregational Church in the morning, and in the afternoon in a Methodist Church about three miles south-east from this place. For the two succeeding Sundays I occupied the main room in the court-house, where I officiated but once a day ; after which we removed to the grand jury's room in the same house, where I have since held divine service both morning and afternoon. This room has been fitted up by the friends of the Church at an expense of about sixty dollars, with a convenient desk and seats for the accommodation of a hundred and twenty people. The average attendance has been about sixty-five adult persons, though the same individuals do not always attend twice in succession. The responses are generally good, and our liturgy commands the respectful attention of all present. Besides the regular services of the Church, I have administered the rite of baptism to one infant.

Between the morning and evening service I superintend a Sunday School held in the same room where we worship. The average attendance is now, teachers about ten, and scholars about forty. It has been out of my power to make any distribution of bibles, prayer books, or tracts ; as the boxes containing my books have not yet arrived. I hear, however, that they have reached Lawrenceburgh.

There are a number of influential men in this place who seem interested in the establishment of the Church ; though among them there is not one communicant. There are, however, two female communicants, from whom the Church can expect little more than their prayers.

According to the recommendation of Bishop Kemper, no

measures will be taken towards organizing a parish till next Spring.

The inhabitants of this place are intelligent, and in their social intercourse, refined. But, as a general thing they pay but little attention to religion. Intemperance, and profane swearing prevail to a lamentable extent, and the Lord's day is very little regarded. I find that my duties here require my whole attention; and I am the only minister of our Church within seventy miles of this place. God only knows what will be the result of my labors. I tremble in view of the work before me. The greatest difficulty I have to struggle with, is a cold indifference in regard to religion, arising from the extreme worldliness of the inhabitants. It will require more than human strength, to hold me up. If I stand, it will be because the Lord has sustained me. My prayer is that he would give me grace to labor faithfully and perseveringly in his service.

FROM THE REV. D. V. M. JOHNSON, MISSIONARY AT MICHIGAN CITY.

Michigan City, Jan. 2, 1840.

The time has at length arrived, when my congregation are to make the effort to sustain in future their minister without the aid which has been heretofore received from the missionary funds, and therefore my connection with the Committee as their missionary, will of course now terminate. The congregation, though small at present, continues in a flourishing condition, and the seed of the Word, seems to be finding a lodging-place in the hearts of my people. The Sunday School is very well attended, and both teachers and pupils are deeply interested in it. My services up to the Nativity, have been as usual; and during that delightful season, were much multiplied—being assisted, to my great happiness and gratification, by my excellent brother, the Rev. S. W. Manney, who, I am rejoiced to find, has come to join our little band of clergy, to speak concerning Christ and his Church, and to aid in gathering the sheep of Christ's fold, which are straying in the wilderness without a shepherd, or else seeking food and protection in strange pastures.

Since my last report I have baptized one infant, attended one funeral, and solemnized one marriage. It is truly gratifying to me to be enabled to state to the Committee, at this time, that we shall no longer need the assistance so kindly extended to this parish; and in taking my leave, at present, I would, in behalf of the wardens and vestrymen of Trinity Church, Michigan City, tender their thanks for the aid which has been received from the Committee, by means of which they have been enabled, thus far, to establish the Church of our blessed Redeemer, in this important place, and for two years to enjoy her invaluable privileges and institutions.

MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT BANGOR.

Bangor, Jan. 2, 1840.

During the last quarter of my missionary services in this city I have officiated generally three times every Sunday, as also on the prominent holy-days of the Church in the morning of each, on the day appointed by the civil authority for the annual Thanksgiving, &c. I have baptized, infants, 3; and have solemnized, marriages, 3. The congregation is steadily on the increase, and, with the exception of the pecuniary paralysis which has seized upon this community to a degree that is most painful and discouraging, and which has postponed our fond hopes in regard to the ability of this infant Church to meet its own wants promptly and fully, all the circumstances that surround us are more prosperous than we had anticipated. There can no longer rest a doubt in the mind of any one acquainted with our progress, present situation and prospects, that the Episcopal Church in Bangor is, under proper care, (always recognizing our entire dependence on the Divine blessing, without which nothing is strong, nothing is holy,) to become one of the most efficient in New-England. A course of lectures delivered on Sunday evenings on Prescript Forms of Prayer, on the Confession, on the Creed, on the Litany generally, on the Church, on the use of the Surplice, &c., &c., has, I have reason to believe, since all unite in the opinion, done much to enlighten the public mind, to dispel prejudices, and to beget cordial respect for our holy worship and communion, as also to strengthen the faith and love, for the Church, of those who were before established.

FOREIGN.

ATHENS.

The following letter from Mr. Hill is of so much interest that it is given at once to the friends of Missions.

FROM THE REV. J. H. HILL.

Athens, 29th Oct. 1839.

Proposed plan for early training of youth designed for the ministry—School of Kairis and its failure—Translation of the Scriptures—Desired visit from some member of the Committee—Journal of a native Teacher.

My last communication informed you of the continued prosperity of the mission and of the accomplishment of the plans which had caused us so much labor and anxiety. All the objects which we thought it desirable to attempt, or advisable to bring within the scope of our mission, have been attained; and we have now reached a point, beyond which we do not think it possible to advance without some risk of losing by attempting too much. Our duty in future will be to maintain our ground, to keep the several departments of our mission on such a footing

as always to secure the same degree of confidence among the people of Greece that they now hold and uniformly have held.

But although we consider that bounds are placed to our personal efforts, we are far from considering that the Church, in her noble charity, is thus bound. On the contrary, we are persuaded that what she has already, "through the grace of our Lord Jesus Christ," been enabled to effect, should be an additional incentive to greater exertion. The primary object of the Church in its mission to the Greeks should never be lost sight of, viz. the *spiritual renovation of our mother Church*. Much, very much has been already gained. The missionaries, aided by the Bible and Tract Societies, have been the means of introducing a vast deal of scriptural knowledge among the people, and thus the way has been prepared for the preaching of the word of God. This, however, cannot be effectually accomplished until there exists an *enlightened clergy*; and how can this be effected but by the voluntary devotion of pious young men to that sacred office, who will be willing to bear all hardships and all privations for the sake of Christ and his Gospel? But where are such to be found? No where except among the pupils of the mission schools, or among those who, from intercourse with the missionaries, have imbibed a knowledge of spiritual religion. We have often had occasion to express our regret that boys who had commenced their education in our *infant schools*, and had remained with us until they were prepared to enter the government gymnasias, were then lost sight of at the most important period of their lives. In consequence of this much good seed has become fruitless or still lies dormant. During the past year several circumstances have occurred to bring this subject before us more strongly than ever, and the solicitations we have received from persons of the first respectability to set on foot establishments similar to that now in operation for females, have induced us to submit to you some suggestions in reference to this object. We know that there are many parents who are most anxious to secure to their children the advantages which the institution and government in Athens have over those in the provinces as respects education. At the same time they are justly alarmed lest their morals, health, and general deportment, should be neglected or endangered by the temptations of the metropolis. So great, however, is their confidence in our conscientious discharge of our moral duties that a recommendation from us to send their sons to such an asylum as we contemplate, would be readily complied with by many who now prefer the imperfect mode of home instruction for their boys rather than place them where they might be in danger of losing their morals. Our plan would embrace both these objects, as is the case in our institution for females. Could the Church, then, not add another *branch* to the *mission at Athens*, and provide such an asylum for piously disposed young men, where they might pursue their studies under the guidance of some experienced servant of God, defraying for a season the ex-

penses of board and clothing for a certain number? As opportunity offered there might be received into the establishment the sons of such as were able to pay for their board and education, and many such we know would immediately offer. If the superintendent were a person well qualified for his work there is no doubt that, in the course of five years, very little, if any, foreign aid would be required. We think that an additional appropriation of about \$2,500 per annum would be sufficient to commence the plan, and two years would test the utility of this experiment. Perhaps some aid might be obtained from the education societies of our Church to support young men here, as is done in our country; and our Church would thus indeed show that she was *acting out* that spirit of love with which also the Eastern Churches must first be enlightened before the universal Church can be brought to its primitive state of unity.

In proposing this plan to the consideration of the Committee, we are very far from wishing it to be understood that we ourselves have any desire or intention of being personally connected with it. So far only as our experience might be of service in giving advice to those who might be chosen to superintend it, we should feel bound to contribute our aid, but beyond that it is quite impossible for us to engage. We have had frequent conversations with certain friends of our mission, deeply interested in the spiritual renovation of the Greeks, and well acquainted with the history of our mission, and they are agreed with us in the necessity of such an improvement upon our present plans, and would, we are sure, gladly contribute to the furtherance of it.

We have long contemplated sending you our ideas on this subject, but the uncertainty respecting the stability of our own experiment, and the demands upon the Committee from other quarters, prevented us. Within a few months past, however, the necessity of some such effort has been more than ever pressed upon our attention by an untoward event which has caused the friends of religion the greatest pain.

You have doubtless all heard of the learned and hitherto highly respected *Theophilus Kairis*, (Theophilus of Andros, for a notice of whom I refer you to the late Mr. Post's excellent work, "A Visit to Greece.") He was formerly at the head of College of Haivali, in Asia Minor, before the destruction of that place by the Turks. He was loved and respected by all for his learning, his virtues and his piety. On the arrival of Capo d'Istria in Greece, Theophilus was chosen to deliver the address to the new president in the name of the nation, on which occasion he acquitted himself so well that his reputation was greatly enhanced. In 1826, amidst all the misery and anarchy that surrounded him, he commenced his famous asylum for the orphans of Greece, devoting to it his own patrimony, and supporting in his house at Andros as many poor and fatherless children as his means would allow. In 1831 he undertook to visit some of the

principal cities of Europe in order to make personal appeals in behalf of his orphan asylum, and his efforts were attended with considerable success. In 1833 he returned to Greece with about £2,500 sterling, with which he commenced his buildings, and soon a number of orphans were gathered around him, and scholars flocked from all parts to receive the instructions of one whose acquirements, patriotism and benevolence, were so well known throughout the eastern world. In 1836, by a contribution of the Greek merchants his establishment was enriched with a printing press. In 1838, we learn from a letter of his to his London friends, he had *four hundred youths* under his care, and thirty orphans and destitute boys. Even during the present year upwards of £800 has been collected for him in London, and I have been solicited by his friends there to prepare a statement upon which to found an additional appeal to the English public. His pupils were from among the most distinguished families, They came from all parts of Greece, from Constantinople, from the Danube provinces, from Smyrna, &c.

We were all rejoicing that while Providence had opened the way for the religious instruction of the females of Greece by your missionaries, we had so able and efficient a coadjutor in one of their own nation for that of the other sex. But alas! how have our hopes been disappointed! This fair fabric of the origin and progress of which I have given you a sketch, has been *completely swept away*, as if by the hand of God. Its buildings exist, but its chambers are empty—its 400 pupils scattered, and the once respected Theophilus is a mark for public scorn; almost of public vengeance. And if you ask me what crime he has been guilty of, you will be surprised to learn, that all this overthrow has been occasioned by the discovery that Theophilus, unimpeached of any political crime, has forsaken the faith of his forefathers, and disbelieves the fundamental doctrine of the divinity of our Lord and Saviour! It is now some time since rumors arose on this subject, but we, in common with his numerous friends, considered them as slanders, originated by the active enemies of every thing good and liberal in this country. But recently more proofs were brought forward, charges of holding deistical opinions, denying the inspiration of the Scriptures and the Divinity of Christ, were reiterated.—The Synod, to whom as an ecclesiastic he is amenable, took the matter up, ordered an investigation; and I grieve to say that most of the charges, though made by atheists and infidels themselves to subserve political purposes, have been substantiated first by his silence or evasion, and since, as we are credibly informed, by his own confession! I am not able to say, what are his precise opinions—for there are many, even absurd, reports abroad—but as he has been cited before the Synod and must come to Athens, I shall soon have an opportunity of knowing all about it. In the mean time, the Patriarch of Constantinople has forbid parents within his jurisdiction sending their

children to Andros, and those in Greece have voluntarily withdrawn their children. And thus the establishment which promised so fair, is prostrated; and so suddenly, as to seem to us as if it were but yesterday that it was a name and a praise throughout the land. I need not say, what a sad effect has been produced by this event, throughout the country. His friends, the friends of religion and of liberal principles, are grieved, sadly grieved. His many acknowledged virtues make his religious opinions more dangerous, though it has not been proved, as yet, that he ever endeavored to propagate his opinions clandestinely. Still he is charged with having done so.

We think a most important deduction may be drawn from this untoward event, and we would call the attention of our Committee to a striking fact, which we think should excite the gratitude of the Church, and encourage it to persevere in their endeavors to extend pure gospel instruction to this nation. The missionary establishments of the Committee, although surrounded by subtle enemies, still exist and flourish. Notwithstanding the prejudice naturally existing in the public mind against foreigners, still your missionaries continue to maintain their ground, and by the faithful inculcation of the simple doctrines of the cross, by precept and example, are in their weakness able successfully to resist all the attacks of their powerful enemies. On the other hand, another institution established ostensibly for the same purposes, having the great advantage of such a director as Theophilus, an ecclesiastic of their own church, and renowned for learning, talents, virtues, and for his sufferings in the sacred cause of their revolution, (which in this country covers many sins,) has been destroyed, because he was found defective in the faith; while we possess, in the highest possible degree, the confidence of the community at large. The mission stands triumphant, though not a day passes without evidence that "our enemies live and are powerful." The strength of Israel has us in his keeping, and no evil cometh nigh us. The case of Theophilus, I think, speaks well for the people of Greece. I question much, whether either in England or in the United States, a public teacher of his eminence would have met with such a reverse for the *same reasons*. And I feel assured, that had he remained faithful to his Saviour, no weapon that could have been formed against him would have prospered, for long have they been lying in wait for him in vain.

This circumstance, I have no doubt, will deeply affect your minds. It is this which has urged me to lose no farther time, in suggesting to the Committee the ideas in the former part of this letter. We believe the time has come, when a commencement can be made towards a supply of spiritual men, for the services of the Greek church, by bringing seriously disposed young men to associate with enlightened Christians—by having such to direct their studies, watch over them in their hours of recreation, and instruct them how to make the divinity of the

schools *practical and instrumental* in the salvation of souls. Indeed, the future prospects of this interesting country are presented to us in a gloomy point of view, when we look around us and see the entire destitution of all spiritual instruction for the young men of Greece. For general literature, there is provision enough. In the arts and sciences, in law and philosophy, they are becoming sufficiently well instructed; in short, in every thing *but the Gospel*, which is the most important of all—the one thing needful. It is true, according to the organization of the University, there is a school of theology; but the few who attend the lectures of that school, have had no previous acquaintance with practical Christianity. They know nothing of experimental religion; they have never been taught to bring every motive of action to the standard of the Gospel; they merely seek after wisdom, and do not realize that the letter killeth, and that it is the Spirit that giveth life. The heart and the affections remain unmoved. It is thus the future clergy of the Greek church are educated, and even this is a wonderful improvement, for until recently it was not a very easy thing to find one who could do more than read the ritual. But we know very well, that the instruction of the heart—the education of the feelings and affections must, under divine influence, be effected by daily intercourse with those who possess an experimental knowledge of religion themselves, and who have been made “*wise unto salvation* through faith which is in Jesus Christ,” and who have had the invaluable privilege of a long enjoyment of Gospel blessings.

We are quite aware, how difficult it is to make the Church at home, understand the real state of things here. Yet it is impossible to communicate in writing, all the reasons which actuate us in making the appeal in behalf of a plan, which we think gives assurance of success. The contest between light and darkness is becoming every day warmer. The great question which is now agitated, is the expediency of the *translation of the Scriptures*, (a question you will readily perceive, presenting peculiar points in this country,) and connected with the expediency of circulating the translated versions. (We have reason to thank God, that there is no one so bold as to question the propriety and duty of circulating the word of God.) Hitherto the advocates for translations have greatly triumphed. Some very able pamphlets have been written by Professors Bambas and Theoclitus Pharmakides, in answer to a learned, but violent, opponent Oikonomos, formerly of Smyrna. But we are soon to have a most interesting work from the pen of Theoclitus, which, if I mistake not, will for ever silence his adversaries. It will prove, I have no doubt, a standard work, and will be found worthy of a place in every theological library. I shall send a copy home, as soon as it appears.

We are contemplating, with deep interest, other movements

around us, but we do not think it necessary, nor have we time now to allude to it.

We feel assured the plan we have proposed, is one which might be made effectual to the salvation of many souls, and we trust it will be deemed worthy of the serious consideration of the Committee. We have thought much good might be done, if we could have an opportunity of conversing with some accredited Agent of the Church or the Committee here on the spot, and we feel very desirous that one of the Committee should visit us, being assured it would be productive of much good to ourselves, and to the cause of missions at home. We think the position which this mission holds, both at home and abroad, demands that every thing respecting it should be known, and be fully understood. We can present to the eye of a sensible christian brother, a work which cannot fail to call forth his most grateful acknowledgments to Him, who has guided this portion of His vineyard through many a dark and narrow path—through trials and difficulties, which have weighed heavily upon those who have had the direction of it, but which are not to be compared with the pleasure they enjoy in seeing the prosperity of their work.

(TO BE CONTINUED.)

PROPOSED MISSION TO THE SYRIAN CHRISTIANS OF
MESOPOTAMIA.

COMMUNICATION FROM THE REV. H. SOUTHGATE, ADDRESSED TO
THE FOREIGN COMMITTEE.

I find among my notes a considerable amount of matter, which it is either inexpedient or impracticable to embody in the Report of my mission to Persia. Of this character is a proposal which I drew up in Constantinople, for a mission from the Episcopal Church of the United States to the Jacobite Christians of Mesopotamia. As it cannot be fully published in my Narrative, I prefer to lay it before the Committee in a distinct communication. The subject has long been in my thoughts, and I think I can truly say, that no subject has ever more deeply interested them. I have delayed the communication in part, because my feelings were at first so much excited that I felt it to be a duty to restrain them, and allow time for sober reflection. The result is, that my first judgment is strengthened upon the general question of a mission to the Jacobites, and I know of no good reason why I should longer delay to set the proposal formally before the Committee. In so doing, I shall find it necessary to introduce some facts which will be incorporated in my Journal, but I shall make no farther use of them than is requisite to my design in the present communication.

The christians of Mesopotamia are, for the most part, *Nestorians* and *Jacobites*, or, as they call themselves, *Chaldeans* and *Syrians*. The former receive their ecclesiastical name from

Nestorius, whose reputed heresy they follow. They inhabit in Bagdad, in several places between that city and Mossoul, (nearly 200 miles farther north on the Tigris,) in Mossoul itself, at different points, on or near the Tigris, between that city and Diarbekir, and in great numbers in the mountains of Kurdistan, north of Mossoul.

The Jacobites, who are regarded as holding the heresy of Eutyches, are the chief remnant of the Monophysites of the East. They inhabit in nearly the same places with the Nestorians, excepting that they are not so numerous in Kurdistan.

Assuming, for reasons which will be stated in my journal, that the effort should *commence* among the Jacobites, I would recommend as the first station to be occupied, the city of MARDIN. This city is situated not far from the Tigris, between Mossoul and Diarbekir. It is the most eligible spot for a mission, for several reasons. It is in a very elevated position, and therefore free from the scorching heats of the plain below. Every other place in Mesopotamia is subject to terrible heats in summer, which enervate both the body and mind, and although I cannot learn that they are dangerous to life, they incapacitate for labor. Mardin, also, is remarkably healthy. I know of no city in the East, that is more so. Its inhabitants are distinguished for their strength, beauty and longevity, which they attribute to the extraordinary salubrity of the climate. Its houses, too, are remarkably well constructed and comfortable, and the means of living uncommonly good and cheap. Another recommendation is, that it is the seat of the Jacobite Patriarch, and in its immediate vicinity is the principal monastery of the Jacobites, in which there is one of the largest libraries to be found in the East. In this monastery there are three Bishops resident. The Jacobite population in Mardin is more numerous than in any other city in Mesopotamia; and what is of still greater importance, it is the great centre of the whole Jacobite population in the country. The majority of all the Jacobites in the world, are to be found in the same range of mountains in which Mardin is situated, within no great distance from the city, and freely communicating with it.

I now proceed to offer the principal reasons in favor of a mission from our church to this interesting people, premising only that I forbear in this communication adducing any more of the information contained in my journal, than is absolutely necessary to my purpose, and that the limits to which I must confine myself, forbid me to dwell minutely upon such points as I shall introduce.

The greater freedom from corruption which characterizes the Jacobite Church, when compared with other Eastern churches, is a strong argument in favor of the effort recommended. The chief obstacle in our way among the Greeks is the devoted attachment of that people to the superstitions of their Church, in which particular I think they quite outstrip the Roman Catho-

lics. There is less of this among the Jacobites, and of course there is less of bigotry, and of a disposition to suspect the designs of foreign missionaries. Many of the corruptions of the Greek Church they are entirely free from, and they have none of that ignorant hatred against Protestants so rife among the Greeks. At the same time they are in the same state of general ignorance with the Greeks, and their spiritual condition is almost equally deplorable. There are among them, as there are among the Greeks, some who are learned in the ancient literature of the nation; but instances of this kind are so extremely rare as to be unworthy of notice, excepting for the sake of precision. Generally the clergy are uneducated, and the nation, as a body, are destitute of the first elements of knowledge. I could not discover that they have any correct ideas of spiritual religion; they depend for acceptance with God upon merely external performances, such as fasting and the like, without attaching to them any spiritual import.

I say, then, that the great argument in favor of a mission to the Jacobites is the same which ought to lead us in all our efforts for the Eastern christians. It is that they are generally depending for salvation on that which will not and cannot save. I say nothing now of the form of christianity or of its doctrines contained in a liturgy. I only say, that if these are dislodged from their place, if their savor is gone and their spiritual efficacy has departed, and there is built up in their stead a system of good works and outward penances on which, and on which alone, men are taught to rest their hopes, such a religion, though cloaked with the name of christianity, is *practically* worthless. In this case the name of christianity and its doctrines contained in books, are only additional arguments in favor of our doing with our might whatsoever our hands find to do, in restoring the pure and spiritual power of the religion.

Such is the case among the Jacobites. Their liturgy, on account of its great antiquity, is remarkably pure, while in practice the church is deeply corrupt and spiritually dead. We have, then, in going to them, a standard of their own to set up before their eyes. We go not to make them what *we* are, but only to bring them back to what *they* once were. We go to vindicate their own most venerable liturgy against corruptions which it does not contain or sanction.*

We go to offer the word of God, which the Jacobites have not in their modern tongue, and which exists among them in the Syriac, their ancient language, and in scattered copies which only their most learned men can read. They have no prejudice

* Here is a most remarkable illustration of the value of a liturgy. One great instrument of the restoration of the Syrian Church to primitive purity, will doubtless be the translation of its liturgy into the modern tongue. At present it is a sealed book, since few, even of the clergy, have any knowledge of the ancient Syriac in which it is written.

against this holy book and are willing that it should be freely circulated among the people.

Another reason for this mission is to be found in the *character* of the Jacobites. They are a cheerful, frank, and naturally intelligent people. They, together with the Nestorians of Mesopotamia, are more independent and elevated than the Nestorians of Persia, or the Christians of any other part of Turkey, a circumstance which I attribute to the unusual terms of equality on which they stand with the Mussulmans around them, and the semi-independent state of the government under which they have lived. They are more honest and upright than Christians in other parts of Turkey, simply because they have been less oppressed. — Another reason for our proposed mission is that they are anxious for instruction. It arises, I think, in part, from their superiority of character, that they are more sensible of their ignorance than the Christians of Turkey generally are, and are more disposed to seek instruction. I every where found them an inquisitive people. Their patriarch, with whom I had the pleasure of repeated interviews, lamented their ignorance and declared his earnest desire that education might be introduced among them. The same feelings were expressed to me by one or two of their Metropolitans and others of the clergy. One of their priests offered to come with me to America, if the patriarch would consent, for the purpose of acquiring knowledge and preparing himself to introduce education among his people. Another repeatedly urged me to return to Mesopotamia for this purpose, and in my presence suggested the project to his bishop. The bishop's eyes lightened with joy while he assured me that I should meet the warmest welcome if I would return to them.

My fourth reason for a mission to this people is, that it would open to us *the most favorable field for effort among the Mussulmans*, that, so far as my own knowledge extends, is to be found in the East. I have already alluded to the peculiar intimacy existing between the Christians and Mussulmans of Mesopotamia. There is no place in Turkey where it is so remarkable as in this region. Mohammedans and Christians unite in social parties: they sit and eat together with the utmost familiarity and even converse freely on their respective religions. Accustomed as I had been to a very different state of things, I was at first almost alarmed at the familiarity with which I heard the Christians of Mesopotamia speak of Mohammedanism in the presence of Mohammedans. The latter are wont to show Christians of equal condition the tokens of respect common among themselves, such as rising to receive them, and saluting them with cordiality and freedom. The Mussulmans of Mossoul even respect the superstitions of the Christians, and are sometimes known to practise them. Frequent instances were repeated to me of their protecting Christians against the oppression of Mohammedan rulers. One which I have in mind is worthy of being related. A Chaldean had made complaint before the Kadi, or

Mohammedan judge, of Mossoul, against a Mussulman who had defrauded him of his due. The case was a plain one, but the judge, having received a secret bribe from the defendant, declared in his favor. The news of the decision spread through the city. The flagrant injustice done by the Mussulman to the Christian was well known. A body of Mussulmans collected and taking the Christian with them, proceeded to the judge and demanded justice for him, reproaching the judge at the same time for his partiality, and declaring that Christians were entitled to the same protection as Mussulmans. The judge, terrified by their boldness, reversed his sentence, and the Christian went away triumphant. During a recent insurrection of the people of Mossoul against their governor, the Mussulmans invited the Christians to join them. They replied, "We are Christians; we are not allowed to bear arms." "Are we not all one," returned the Mussulmans, "we are not fighting for religion, but to deliver ourselves from oppression." When matters of religion have come into conversation, Christians have been known to address Mussulmans after this manner, "Why are we separated; let us be all of one faith, you all Christians or we all Mussulmans." Mussulmans, on the other hand, have been known to rebuke Christians, playfully, for using in their churches their ancient languages—the Chaldaic and Syriac—which are to most of them unknown tongues. "Why," they say, "do you pray in a language which you do not understand? Why do you not use our noble Arabic?"* Such instances might be multiplied, but these will suffice. One should be acquainted with the relations in which Christians and Mussulmans generally stand in Turkey, to appreciate fully the value of such facts as these. In general they hold no social intercourse in their houses, a Mussulman treats a Christian as an inferior, he despises his religion, and never alludes to it but to call him a *giaour*, or infidel; he does not help him in distress, but is merciless toward him, and I have never, elsewhere than in Mesopotamia, heard a native Christian say any thing to a Mussulman touching his faith.

Such a condition of things must be regarded as a very favorable indication. It shows not only that the Mussulmans will be affected by efforts among the Christians, as a natural consequence of their intimacy with them, but proves that there are not the same prejudices as elsewhere to encounter in attempting to benefit the Mussulmans directly. In most other places missionary operations among the Christians are hardly noticed, are hardly indeed known by the Mohammedans. Here they would infallibly be brought to their notice, and it would be no matter of surprise if they were seen themselves demanding instruction as soon as they saw the advantages enjoyed by the Christians.

* The Arabic, as hereafter mentioned, is the common language both of the Christians and Mohammedans in Mesopotamia.

It is a very important fact to be remarked in this connection, that the common language of the Mussulmans and Christians in Mesopotamia is the same. It is Arabic, and for the most part neither Mussulmans nor Christians can speak any other. The same books of instruction would therefore serve for both people.

Another reason in favor of the proposed mission is to be found in *the civil condition of the country*.* Now, for the first time through a long series of years, the great difficulty in the way of entering the field commended to your attention is removed. But a few years ago the whole region of which I speak was the seat of anarchy. Predatory chieftains were fixed in strong places over the country, and in the very city to which I have pointed your attention. Lawful rule and security were unknown. The roads were impassable without powerful escorts, and even then the traveller was compelled to submit to endless extortions. Robberies and murders were of constant occurrence. Now every thing has changed. No part of Turkey is more safe. There remains not one of the robber chieftains of the land. The whole country, when I passed through it, was under the peaceful authority of a pasha appointed by the sultan. I cannot but regard this change as an indication of Providence that the time to bless this land of the patriarchs has come.

Another motive which should operate strongly upon us is, that *the Mesopotamian churches are EPISCOPAL churches*; in external institutions, resembling our own. I still remember the great pleasure which I had in describing our Church both to Syrians and Chaldeans, and the manifest gratification which they evinced at the resemblances discovered. These resemblances would form a tie of affection and confidence stronger than could otherwise exist. It would prove that we desire no *outward* change in them. It would open the way to a correspondence between these churches and our own, and would secure, I think, the co-operation of their patriarch and bishops with our missionaries. In this most promising field we should have probably the best opportunity for carrying out those principles of action which I formerly suggested for our mission in Constantinople. As there is less of corruption in the Jacobite Church, so we might form with it a more intimate connexion. There is also little, if any, of prejudice against foreign Christians. Our missionaries, moreover, would be placed in the most favorable circumstances for gaining access to the Jacobite prelates. It is for us an unfortunate circumstance that the great majority of missionaries with whom the Greeks have been acquainted, are members of non-episcopal denominations. The first missionaries in the Levant were of this character, and the few Episcopalians who have followed them have been supposed to be of the same cha-

* At the present moment, owing to the decease of the late Sultan, the interior of Asiatic Turkey is in a troubled state. But, the Egyptian question being, according to our latest advices, definitively settled, the country must speedily resume its former tranquillity under the new Sultan.

racter. The Greeks make no distinction between the missionaries among them, but imagine that they all belong to one body. Nor is it strange that it should be so, since we have not as yet introduced ourselves as an Episcopal Church to the Greek bishops. But in Mesopotamia we have an untried field. No missionaries of other denominations have preceded us. No prejudice has grown up against missionaries in general. We can, we ought to go forward and begin our effort there, by introducing the Episcopal Church of America to the Jacobite patriarch and bishops. We should commence by declaring, in open conference, our designs, and offering the sympathy and aid of the American Church. For this purpose our missionaries should carry proper credentials from our presiding bishop, or from the house of bishops. Another reason why we should gain a more ready access to the clergy of the Jacobite Church, and to the people generally, is, that the same barrier to a free and social intercourse does not exist in Mesopotamia as in the Levant. In the countries about the Archipelago there is a Frank population distinct from the natives. The missionaries who go thither are thrown at once among the Franks, where they never cease to be foreigners in the eyes of the native Christians. In Mesopotamia there is nothing of this kind. There is no Frank population, and the missionary falls at once among the people for whom he is to labor. I may add that the Syrians and Nestorians are remarkably free and cordial in receiving a foreigner.

The proposal derives new importance from the consideration that the Church of England has already taken measures towards missionary effort among the Nestorians, the other portion of the Mesopotamian Christians. Explorers were sent out from England in 1838 to make the necessary inquiries before commencing operations, and to confer freely upon the subject with the patriarch, Mar Shimon. One of them, a Nestorian of Mossoul, partly educated in England, I met in Constantinople in the summer of 1838. He was then on his way to the field, and spent two or three months in Constantinople awaiting the arrival of the other explorers from England. During this time I had almost daily interviews with him, and enjoyed the fullest opportunities for conference upon the objects of the mission. These have been briefly stated. I afterwards conferred with the Rev. Mr. Tomlinson, Secretary of the Society for the Promotion of Christian Knowledge, by which the exploration was in part sustained, and informed him of my design of recommending a mission to the Jacobites to the American Church. I did this partly that, by being thus informed, the English Society might be encouraged in prosecuting their design, and partly with the hope that our conference upon the subject might lead to a mutual understanding, and to a system of co-operation between the two missions, if both should be established. It was the opinion of Mr. Tomlinson that they might render to each other the most efficient aid, and might, by pursuing the same line of policy,

more effectually secure the single end which both would have in view. It is certainly very important that the entire field should be occupied by the Episcopal Churches of England and America, and what prospect could be more interesting and encouraging than that of the two churches—the mother and daughter—sending forth their combined influence over such a region as the patriarchal lands of Mesopotamia and Assyria?

As Episcopalians we have undoubtedly peculiar facilities and advantages for missionary labor among the Eastern Christians. But if we have superior facilities, we have thereby superior obligations. And even if it were not so, the simple fact that the Syrian Church is an *Episcopal* Church, a church deriving its origin, like our own, from the apostles, should awaken among us a deep sympathy in its behalf. Could I believe that there was any one among us zealous only for the external institutions of the Church, I would address him in that behalf, and appeal to him by his veneration and love for these institutions, and by the union of interest which they must create, to extend his sympathy and his prayers to his Episcopal brethren of the East.

How is the importance of this consideration enhanced by the reflection that the Jacobite Church is in spirit a *Protestant* Church? She is struggling, as our reformed church has struggled, against the wily machinations of papal ambition. She is in imminent danger of being swallowed up and lost. Who shall rush to the rescue, if not we? Can we, as Protestant Christians, stand by and look indifferently upon her fall—a fall which we, with God's blessing, can avert—a fall which seems inevitable, unless we advance to her aid? If she fall, I, as a member of our Protestant Episcopal Church, shall have at least the humble satisfaction of knowing that I have done my duty. I forewarn you, I forewarn the whole Church, of the awful danger of indifference and delay. Already is it time that we were in the field. While we sleep the enemy is sowing tares among the wheat. Where is the spirit of our glorious reformation, nay, where is the spirit of our Saviour Christ, if we can bear to look unmoved on such a scene as this? Where are those soldiers of the cross who have promised before God's altar to fight manfully under Christ's banner against sin, the world and the devil—where are they? Is there no one among them to throw himself into this moral Thermopylæ? Are they fallen in the contest, or are they sleeping on the field of battle? Sleeping! then they are sleeping over the ruins of a lost world. O, Spirit of the living God, awaken these sleepers from their death-like repose! Stir up in the Church which thou wast sent to guide and comfort, the energy of an unwavering faith, and the power of an all-embracing love! Pour into our hearts that most excellent gift of charity, without which all our doings are nothing worth, and grant that we, being called by God's holy word, may forthwith obediently give up ourselves to fulfil his holy commandments, through Jesus Christ our Lord!

Portland, Dec. 18, 1839.

HORATIO SOUTHGATE.

INTELLIGENCE.

MISSIONARY NOTICES.—(DOMESTIC.)—The Rev. Benjamin Eaton, of Missouri, has been appointed a missionary within Bishop Kemper's jurisdiction, and assigned to Mineral Point, Wisconsin.

The Rev. H. R. Peters, of New-York, has been appointed a missionary within Bishop Polk's jurisdiction, and assigned to Jackson, Mississippi.

The Rev. William Mitchell has been transferred, as a missionary, from the jurisdiction of Bishop Kemper to that of Bishop Polk, and assigned to Pine Bluff, Arkansas; and the post of Arkansas has been separated from Pine Bluff and constituted a distinct station.

The Rev. R. G. Hays has resigned his appointment, as missionary at Wetumpka, Alabama; the Rev. Benjamin Hutchins, as missionary at Fort Wayne; and the Rev. D. V. M. Johnson, as missionary at Michigan City, Indiana. The latter resignation is made, (*see Correspondence*,) in consequence of the voluntary offer of Trinity Church, Michigan City, to assume the entire support of Mr. Johnson, as their Rector; and that place has accordingly ceased to be a missionary station.

Miami and Perrysburgh, Ohio, have been again connected with Maumee City as one station.

ATHENS.—In the letter of Mr. Hill, (*see Correspondence*,) the friends of Christian education in Greece, will find a new field of usefulness proposed, in the early training of youth designed for the ministry of the Greek Church. His plan, while it avoids all interference with the church of which they are members, cannot but tend in its results to enlighten and prepare them for their subsequent and important duties.

CAPE PALMAS.—The Rev. Mr. Minor and the Rev. Mr. Smith, the latter recently appointed, are preparing to embark at Norfolk, in the *Saluda*, just arrived at that port. In this accession to the mission, its friends may look forward to enlarged means of usefulness. The articles now required for this mission amount to more than \$1500.

MR. SOUTHGATE'S TOUR.—The engravings and a valuable map (in part, original,) are in a state of forwardness, and the work, though a little delayed, may be expected in a few weeks.

PROPOSED MISSION.—An important communication from Mr. Southgate appears in the present number, (*see Correspondence*,) proposing a mission to the Syrian Christians of Mesopotamia. The action of the Committee on this proposal may be looked for at an early date. The subject will secure to his communication an attentive perusal.

NEW OFFICES.—The Domestic and Foreign Committees have taken rooms on the second floor of the new granite buildings 281 Broadway, near Chambers-street. While the annual expense will not be increased by the removal, the Committees will gain all the advantage of a convenient arrangement, having separate rooms for transacting the business of the two Departments, and a common room for the meetings of the Committees.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of December, 1839, to the 15th of January, 1840.

DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Church, - - - - -	77 97
School for Moral Discipline, for Bishop Chase, -	150 00
Salem, St. Peter's Church, - - - - -	94 50—322 47
DIOCESE OF VERMONT.	
Rutland, Trinity Church, - - - - -	24 50— 24 50
DIOCESE OF RHODE ISLAND.	
Woonsocket, St. James' Church, \$55; (of which for building churches in Collinsville, &c., Ill., \$15,) - - -	55 00— 55 00
DIOCESE OF CONNECTICUT.	
Fairfield, Trinity Church, one half, - - - - -	5 65
Trumbull, Christ Church, for Bishop Chase's College, -	5 00— 10 65
DIOCESE OF NEW-YORK.	
Brooklyn, Trinity Church, - - - - -	10 00
Hempstead, St. George's Church, offerings, - - -	6 00
Newtown, St. James' Church, - - - - -	11 00
New-York, St. Clement's Ch., offs., of Sun. Sch., for Green Bay, -	6 36
St. Mark's Church, - - - - -	228 31
Poughkeepsie, Christ Church, Mrs. Nichols, - - -	10 00
Individuals; a friend, \$1; "S. S.", (of which for Jubilee College, Ill., \$20,) \$40; weekly offerings of a Physician, \$3 25; family mite box, \$20; a lady, for Jubilee College, \$5 06,	69 31—340 98
DIOCESE OF NEW-JERSEY.	
Elizabethtown, St. John's Church, Christmas offs., one half,	8 63
Perth Amboy, St. Peter's Church, Thanksgiving offering, -	10 00— 18 63
DIOCESE OF PENNSYLVANIA.	
Germantown, St. Luke's Church, monthly offerings, -	25 00
Pequa, St. John's Church, one half, - - - - -	5 00
Philadelphia, Christ Church, Miss W. E. Smith, annual, -	3 00
Grace Church, fourth quarterly payment of pledge of \$5,000, one half, - - - - -	625 00
Individual, Mrs. Natt, - - - - -	2 50—660 50
DIOCESE OF OHIO.	
Boston, Bethel Church, a missionary station, - - -	2 50— 2 50
DIOCESE OF KENTUCKY.	
Danville, Christ Church, a missionary station, - - -	16 50— 16 50
DIOCESE OF ILLINOIS.	
Juliet, Christ Church, a missionary station, - - -	7 00
Springfield, St. Paul's Church, a missionary station, -	12 50— 19 50
DIOCESE OF SOUTH CAROLINA.	
Charleston, St. Philip's Church, - - - - -	205 00
Monthly Missionary Lecture, - - - - -	49 35
Clarendon, St. Mark's Church, - - - - -	30 00
Wilton, Christ Church, "J. K.", \$10; "L. L.", \$25, -	35 00—319 35
DIOCESE OF ALABAMA.	
Tuscumbia, ——— Church, a missionary station, - - -	20 00— 20 00
MISSOURI.	
St. Louis, Christ Church, for the support of an Indian boy in Kemper College, - - - - -	50 00— 50 00
Total,	\$1,860 58
Total acknowledgments since June 15, 1839, (seven months,) \$10,261 57.	
Total disbursements since June 15, - - - - -	21,377 08.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of Dec. 1839, to 15th January, 1840.

VERMONT.			
Rutland, Trinity Church, Sund. School,	-	-	4 50— 4 50
MASSACHUSETTS.			
Boston, Rev. E. M. P. Wells, School for Moral Discipline, for Palestine Mission,	-	-	100 00
Salem, St. Peter's Church, Evangelical Society,	-	-	94 50—194 50
RHODE ISLAND.			
Bristol, St. Michael's Ch., Female Miss. Soc., \$10; Monthly Concert, \$10; Sund. Sch. scholars, \$10; unknown friend, \$10; Mr. and Mrs. Ames, \$2,	-	-	42 00
East Greenwich, St. Luke's Ch., for Ch. at Cape Palmas,	-	-	18 00
Newport, Zion Ch., Juvenile Miss. Soc., for school at Athens,	-	-	10 00
Providence, Grace Ch., Miss. Soc., \$150; Matagorda, \$50,	-	-	200 00
Warren, St. Mark's Ch., Ladies' Society, for Africa,	-	-	25 00
Woonsocket, St. James' Ch., Sund. Sch., for Ch. at Cape Palmas,	-	-	14 37—309 37
CONNECTICUT.			
Fairfield, Trinity Ch., (one half of \$11 30),	-	-	5 65— 5 65
NEW-YORK.			
Brooklyn, L. I., Trinity Church,	-	-	3 00
Hempstead, L. I., St. George's Ch., part offerings,	-	-	3 00
New-York, from a lady, \$20; Mrs. Natt, \$2 50; Mrs. A., \$5; S. S., \$20,	-	-	47 50— 55 50
NEW-JERSEY.			
Perth Amboy, St. Peter's Church,	-	-	4 00— 4 00
PENNSYLVANIA.			
Bristol, St. James' Ch., Sund. School Miss. Soc.,	-	-	5 00
Germantown, St. Luke's Ch., monthly coll., Texas Mission,	-	-	20 00
Pequa, St. John's Ch., (one half),	-	-	5 00
Philadelphia, Christ Church, from quarterly collections, \$50; Mr. Cooper, \$5; Miss Cooper, \$5; Mrs. R. Bringhurst, \$1 50; P., \$2; Mrs. G. B. Chapman, \$5; all for Church at Matagorda,	-	-	68 50
Grace Church, 4th quarterly payment of pledge of \$5,000, (one half),	-	-	625 00
J. M., for Africa,	-	-	3 50—727 00
MARYLAND.			
Baltimore, St. Peter's Church,	-	-	119 27
Calvert Co., Christ Church Parish,	-	-	10 00
Chestertown, Chester Parish Sund. School, \$10; do. for education of boy at Cape Palmas, \$20,	-	-	30 00
Maryland Tract, Dr. Duval,	-	-	5 00—164 27
VIRGINIA.			
Alexandria, a few friends, \$6; Theol. Sem., Prof. Lippit and family, \$15; mission box, \$1 50,	-	-	22 50
Essex Co., Dr. Baynum,	-	-	10 00
Fredericksburg, Miss A. Gray, for school apparatus at C. Palmas,	-	-	5 00
Hanover Co., St. Martin's Parish, Miss E. L. Berkeley, 2; a friend, 5; Charles and Betty Cooke, \$1,	-	-	8 00
Louisa Co., some friends, for school apparatus at Cape Palmas,	-	-	10 62
Richmond, Christ Ch., for the same, \$93; a sinner, \$5,	-	-	103 00
Winchester, Christ Ch., for Ch. at C. Palmas, \$37 71; Rev. Wm. Jackson, \$5; Mrs. Belmain, \$10; Mrs. H. Jackson, \$3; Miss E. Nelson, 1; S. B. N., 12½ cts.; Mary N., 25 cts.; Philip N., 50 cts.; Wm. N., 1; Robert N., 60 cts.; Archy N., 50 cts.,	-	-	59 68
Proceeds of Sunday practice of a physician,	-	-	18 50—237 30
SOUTH CAROLINA.			
Clarendon, St. Mark's Church, Missionary Asso.,	-	-	20 00— 20 00

(Total, since 15th June, 1839, \$9603 27.)

\$1722 09

N. B. A further sum of \$474 has been received by the Treasurer from several ladies, through the hands of Mrs. Bedell, being their annual subscription for the "Bread fund," and specially remitted to Athens.

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